



The American Friend

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Eternal Light

SPEAKING from a longer and wider experience and reflection than has perhaps been the lot of most others, I wish to say this—fundamentally, the world has no need of a new order or a new plan, but only of an honest and courageous application of the historic Christian idea.

Our Christian civilization is based on an eternal order, an endless plan in the message of Christ. Many new messages and messengers will appear in these times of great tribulation. Let us hold on to the eternal message, follow the light which has once shone before us, the greatest light that has arisen on our human horizon, and which can surely lead us to the better world for which we are longing.

In the twilight of today I see on that horizon—not the man of Moscow, not the man of Munich, not the man of Rome, but the man of Galilee. I see him around the villages and districts, teaching, spreading his message of the new kingdom, healing the sick and the suffering. And his message is:

“Cherish in love your fellow men, irrespective of race or language, cherish and keep the divine idea in your heart as your highest good.

“The love for God and man is the final answer to all the insoluble questions of all ages. This is also the programme for the church of today, and for mankind, which is today milling round like frightened sheep without a shepherd.

“The man of Galilee is and remains our one and only leader, and the church, as the carrier of this message, should follow Him alone.”

JAN CHRISTIAAN SMUTS

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For Sept. 22—The Practice of Neighborliness

Exodus 22:21-23;

Deuteronomy 24:14, 15; Matt. 25:34-41

THE HEAVENLY TRIANGLE

While we have concluded our ten lessons on Jesus and the Decalogue, we continue with two lessons on Jesus and the Hebrew law as recorded in Exodus and Deuteronomy.

This lesson, and all the ten lessons which have gone before, can be brought together with one caption—"The Heavenly Triangle."

The three points of the triangle are God, myself, and all other persons. The burden of the teaching of Jesus, as recorded in Matthew, seemed to be for the complete consummation of this heavenly triangle, which he called the kingdom of heaven. Paul saw the whole creation in travail until this unity was realized. In our next lesson there will be a more extended discussion of the specific element which binds the three points of the triangle together. The ten commandments laid down the principle in the teaching that God should be loved supremely and one's neighbor as oneself. They failed, however, to furnish the incentive, or to tell us how this love was to be realized.

For most Protestants there is pretty general agreement as to what a Christian's relation to God should be. Through prayer and devotion, the connections are kept intact between the Christian and his God. Unfortunately, for many church men, this constitutes about all that there is in religion and they seem to forget that there is the third point to the triangle—that other man.

Our lesson points to this other man as the stranger within our gates. Because of the attempt to keep themselves free from the evil effects of idol worship and to preserve the concept of one God, the Hebrew nation became very exclusive. Whether or not they were justified in their assumption, they considered themselves superior to the other peoples, teaching their children that they were the chosen people of God.

In the midst of this desert of bigotry and racism, there flowed this stream of lofty ideals on human relations as spoken by the Hebrew prophets. First, the displaced person, who came as a stranger into their midst, was to have due consideration. It does seem strange that, as we write these words, the very people

whose prophets laid down these lofty precepts should be strangers on the face of the earth.

Second, the widow and the fatherless were to have special privileges and care. The story of Naomi and Ruth is a splendid example of the way the Jews cared for the unfortunate persons of their own group.

Third, the hireling was to be dealt with in a fair and merciful manner. The need for labor organizations and collective bargaining is a sad commentary on our western civilization. They are the defense of the poor against the ruthlessness of a capitalistic system which, in the main, has forgotten its God-given responsibility. According to the record in Matthew, Jesus lifts the stranger to the place of an essential part of the divine triangle. In fact he puts himself in the place of the stranger. Jesus says that our right relation to God is contingent upon our relation to our fellow men. Neglect the stranger and you have neglected me. Deny your responsibility to others, and you have denied me. Feed the hungry and clothe the poor if you would minister to me. There it is, not two gospels but one. Just two sides of the same coin.

Questions:

1. How can we justify our immigration quota laws in the light of this lesson?
2. Has the ruthless greed of some Hebrew people been responsible for the persecution they have suffered?
3. Why do men exploit the poor with one hand while they build hospitals and libraries with the other?
4. What is the conclusive proof of one's love for God?

P. M. T.

For September 29—Jesus and the Law of Love

Psalms 119:33-40; Matthew 5:43-48

In this, the last of the series of lessons on Jesus and the Law, we have not only a climax but also a summation of all that has gone before. In the commandments of Moses and the teachings of Jesus, we have a clear description of what the relations should be between man and his God and man and his fellow man. All of this is gathered up in the words of Jesus, "Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

COMMANDMENTS ARE NOT ENOUGH

As we have frequently said in these lessons, precepts or rules, however perfect they may be, are not enough to achieve proper conduct. It is one thing to tell a person that he should not covet and it is quite another thing to deliver him from the spirit of covetousness. Many of the prophets and Psalmists saw that love was the end of the law and that God required truth in the inward parts.

But as love, because of its very nature, must be a voluntary act, it is not enough to say to a man, helpless in his hates, to love his enemies. This helplessness has been the lament of man since the day his wilfulness cut him off from God or the true ground of his spiritual life and forced him to wander in the darkness of his own inadequacy. The redemption of man from this rebellion against the will of God is the core of the gospel.

All too much of our formal religion gives to the person a false security and a promise of salvation in another world, but leaves him in his former helplessness and slavery to his selfish desires. The prophet pictures this sort of individual as one who leaves the fountains of living water to build for himself cisterns that would not hold water. Any attempt of man to save himself, however sincere, only accentuates his problem of an exalted pride and an inflated ego.

GOD'S ANSWER

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have eternal life." "God was in Christ, reconciling the world unto himself," "For by grace are ye saved through faith and that not of yourselves, it is the gift of God."

The demands of the nature of love could not be escaped even when it existed in God himself. Since love is an emotion which prompts the giving of oneself to the object of one's devotion, so God was in Christ that we might see and understand his self giving and in turn give ourselves in loving service for him.

This act of God, this expression of unmerited favor, we call the "grace of God." This is the loving heavenly Father's questing for the love of his children, never to be satisfied until they love him back. This attitude of God is as perennial and eternal as God himself. We might just as well talk about damming the flow of the tide or putting out the light of the sun as to think about staying the Love of God.

While it is true that men, lost in the fog of their lust for power and the darkness of their own hate and violence, may question or even deny the existence of the light, yet the light of God's love continues to shine for all those who have eyes to see.

(Continued on page 351)

THE AMERICAN FRIEND

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On A Friendly Pilgrimage

WHEN this issue of THE AMERICAN FRIEND comes into the hands of readers, we shall be in London. It will be the first stop on a schedule of visitation that may include England, Ireland, France, Switzerland, Holland, Denmark, Sweden, and Germany. With only three months available, it may be necessary to make a choice from among them.

During World War I, we spent several months in the fellowship of work with French peasants as a member of Quaker relief units, and with them tilled their fields, threshed their grain, and helped in the reconstruction of their villages. Again in the spring of 1940, when World War II was in its first year and the blitz was striking into Poland, Czechoslovakia, Denmark, and Norway, we sailed for Italy, and traveled northward to Switzerland, France, England and Ireland.

The purpose was the visitation of Friends Meetings and groups before the black clouds of a spreading war should isolate them. On behalf of Quakers in America we were saying good-by until a brighter day. It was then that Pierre Ceresole piloted us about Switzerland. As we climbed the hills together, he shared, in his modest spirit, the concerns and the resources which deeply characterized his life. Since then he has moved into the larger life of the beyond.

IN THE FACE OF INVASION

It was then, during French Yearly Meeting near Paris, that we walked arm in arm with Marius Grout, trying to share through our limited French the welling emotions which no words could express. Perhaps we communicated best through the esperanto of the spirit when silence was broken only by our footsteps on a path edging the hill. Marius has walked on and through the sunset into the greater life of God. Those two great souls will be missed, but other Friends and friends will be there for the renewal of friendship.

It was in the French Yearly Meeting that Henry Van Etten read to us from the Sermon on the Mount, as the Nazi armies were pressing the defenses of Holland and the invasion of France was only days ahead. Under those conditions it is little wonder that we have remembered from his reading, "Blessed are the meek (the gentle), they shall inherit the

earth." Even then the armies of Hitler were "inheriting" nations right and left. Hitler has fallen and his militant might has collapsed. Armies destroyed him, but they can never destroy Hitlerism. It can finally be conquered only by the spirit that was in the Yearly Meeting on that day.

We go to Europe at this time not so much to give as to receive. This is a time to listen, to discover what God may be creating out of the pain and depletion of countries for which the war has not yet really ended.

Absence from the office means additional responsibility and hours of work for our colleagues. To them we owe a continuing and increasing debt. The editorial pages in each issue of THE AMERICAN FRIEND will reflect our experiences in so far as European mail is dependable.

The Churches and The Church

THIS was the title of a recent address by a prominent churchman. It is an important subject and suggests in itself a wealth of thought. It offers a fine yet important distinction between those institutions called churches on the one hand, and the vital though less easily defined heritage called "the church" on the other hand.

It is somewhat like distinguishing between the members of a family and the home which they compose. It is not an easy study, but it needs our attention. Quakers do not easily move to such questions, which may be evidence of a dangerous self-centeredness. We are a part of the Christian tradition. Friends may often have a right to disclaim being a church if they wish, but they cannot safely deny being a part of the church. Sensing our place in it and accepting responsibility in its outward manifestation through such movements as the World Council of Churches seemed important to several bodies of Friends, and to the Five Years Meeting which joined it in 1940.

Again it must be emphasized that joining the outward organization, important as that may be, is not of the essence of finding our part in the church invisible, of which Christ is the head.

Underpassing Our Barriers

THERE are several ways to resolve human problems. Persons or groups finding themselves divided by opinions or other factors, might conceivably come into full agreement. They might decide to compromise—"live and let live." But there is a third way. Instead of objectively attacking their barriers they can go deeper—and under them.

Barriers are generally superficial. They call for words and arguments, and they are always easier than prayer and patience. When differing men have found themselves in the deeper levels of worship the

surface problems have often disappeared. The real problems in the human family are of the "heart" more than of the "mind."

Rarely can a problem be resolved on the level on which it appears. It is necessary to discern the source from which it springs, and meet it there. It generally arises from one's own heart as well as from that of his neighbor. Hidden motives, subtle attitudes and unconscious aspirations are often the roots of human divisions. The divisions, therefore, disappear when the doors of the soul are thrown wide open for the invasion of God.

E. T. E.

Why Are We Moving Toward War?

By Samuel R. Levering

IN my recent article, I asked the question "Are we moving toward war?" The answer, unfortunately, is "Yes." Russia on one side, and the United States and Britain on the other, are engaged in a struggle for power and military advantage such as usually has led to war in the past. I suggested that the outcome, if such a struggle continued, very probably would be war between Russia and the United States and Britain; that seeking security through armament would lead only to insecurity and destruction; and that security and peace for the people of the United States can come only through security for all peoples, under world law and world government.

CAUSES OF RUSSO-AMERICAN FRICTION

It is important to see why Russia and the United States are drifting toward war. Such diagnosis is just as important as for a doctor properly to diagnose the cause of a patient's illness. The remedy or prescription cannot be determined unless the cause or causes are properly understood. Before Pasteur discovered bacteria, no adequate prevention could be devised for wound infections. Before the causes of various fever diseases were known, they could not be prevented or cured effectively, but were often treated by methods, such as letting blood, which actually made recovery less likely. So unless we understand the causes leading toward war with Russia, we will not be able to work intelligently toward preventing it.

By most of the old rules, there should be little or no danger of war between the United States and Russia. The two nations are almost as far apart as they could be in their latitude. There is little or no conflict of economic interest, since both Russia and the United States are largely self-contained economically and in addition, Russia, because of her communist system, has little interest in foreign trade. There is no conflict over boundaries or over territory that both

nations want. The two nations have not fought against each other, and there is no desire for revenge on the part of either. On the past record and analysis of customarily accepted "causes of war," there should be little danger of war between the United States and Russia.

A NEW SITUATION

The world has changed, and the analysis given above, therefore, is incorrect. For the first time in history, the peoples on our globe really are "one world." Modern developments in production, transportation, communication, and weapons, have brought this about. A hundred years ago, Japan lived in a separate world with no contacts with the United States or other peoples. Until recently, Russia has been so far away that there were no conflicts of vital interest between her and the United States. Great distance and intervening oceans, fear of common enemies, and lack of a common immediate fate are the reasons why the United States had not fought Japan and Russia prior to 1941. Lack of war was not due to virtue or peaceableness on their part or ours.

WHICH "ONE WORLD?"

The "new situation" is that the area for effective use of armed power is now the world and that, therefore, under a system of balance of power among independent nations, all powerful nations are inexorably drawn into this deadly maelstrom.

Now airplanes can deliver atomic bombs of vast destructiveness from New York to Moscow. No nation is safe from attack and vast destruction at the hands of any other nation with modern weapons and the desire to use them. For the first time total world war and total world domination by the victor is technically possible. For the same reasons, total and durable world peace is for the first time possible and before many years, probable. Rome could establish peace throughout her world, but outside were the barbar-

ians with whom Rome was in perpetual war. One world, one government, one peace, can now for the first time become a reality. Truly, modern technical developments have decreed a common fate for all peoples, common destruction or common peace.

CAUSES OF DISPUTES

The causes of disputes, which are sometimes called "causes of war," fall into four main groups:

(1) *Spiritual*: selfishness, sin, greed, robbery, etc.

(2) *Psychological*: Will-to-power, fear and insecurity, desire for revenge, feeling of racial superiority, conflicting religions or ideologies, etc.

(3) *Economic*: Lack of markets, poverty (absolute or relative).

(4) *Political*: Lack of just government, local, regional, or world-wide; due to absence of support for such government, lack of will to unity, etc.

I call them "causes of disputes," not "causes of war," since, as R. M. McIver says, "They are causes of war only if war is an accepted mode of settling them." Within the United States and all modern nations the first three groups of causes are constantly present. Certainly there is sin and selfishness in the United States. Capone, Dillinger, John L. Lewis, Sewell Avery, and Governor Gene Tammadge have shown strong wills to power. Fear and insecurity abound. Desire for revenge and racial tensions are abundantly evident. Mississippi definitely is a "have-not" state, with the average income of farm families during the 1930's under two hundred dollars a year. Poverty and want frequently are stark realities, particularly during depressions.

WHY PEACE WITHIN NATIONS?

With all these causes of disputes present, why do we not customarily have war within the United States or within other modern nations? The answer is that most people of all nations have found

that violence is a bad way to settle such disputes. In place of violence we have substituted law and government as a peaceful method of eliminating the causes of disputes and settling such disputes as may arise. It has been said that human beings—individuals, groups, or nations—always go through the following stages:

(1) Isolation, (2) Contacts, (3) Disputes, (4) Fights or war, (5) Government (laws, courts, police, etc.), replacing fighting and war in settling disputes. Fighting and war are unsatisfactory because they do not provide justice, lead to further bloodshed, and are destructive to the participants and their communities.

THE SWEEP OF HISTORY

Throughout history, when fighting or war become suicidal to groups—families, clans, tribes, city-states, feudal groups, or small nations—they have merged their separate sovereignties into larger units of government, and thus eliminated major wars among them. Whether the new governmental unit was established by conquest or by voluntary union, generally it persisted, unless destroyed from outside, or merged into a larger unit, if it provided an approximation of justice for all major groups. By this process the independent units in the world have decreased, from hundreds of thousands of separate families or clans a few thousand years ago, to sixty or seventy so-called independent nations now, of which only a few really are independent. The others maintain "independence" only on sufferance of the great powers.

Only a short step, as measured in history, remains for humanity to substitute world-wide government for war. Now, for the first time, this step is possible and not to take it is suicidal. The instinct to survive is strong. It may operate here as it has in the past.

RELATIVE IMPORTANCE OF "CAUSES"

What is the relative importance of different "causes" in our growing discord with Russia?

Sin and selfishness remain basic conditions without which war could not occur. If all men were fully Christian, there would be no violence, fighting, or war. The leavening influence of true Christians and of the Christian gospel is tremendous. The dynamic power of Christianity shames even non-professing Christians to accept at least the minimum standards on which peace and orderly society can rest. Even in non-Christian countries, peace and order has required, and been achieved through, acceptance of the minimum standards of the Mosaic Law, surrender of the "right" to kill and steal in return for protection under law and government. We must not slacken in the least our efforts to bring individuals to Christ, for knowledge of Jesus and acceptance of God's laws build effectively for peace.

As we have seen above, however, peace has come within nations, under law and just government, even when only a small minority are Christians. Our conclusion must be that peace, in the sense of absence of war, can come for the world while only a small minority are Christians.

In the present conflict with Russia, spiritual causes of disputes are not the dominant "causes of war." One reason is that national greed can no longer bring material gain through major war. In an era of atomic bombs there can be no economic victor in war. Destruction at home will outweigh material gain abroad. This was not always true. Aggressors often profited through victorious war. Even Hitler and the Japanese warlords thought that they would do so. But now even insane leaders would hardly expect to profit economically by a major war.

Another evidence that spiritual causes of disputes are not now the main "causes of war" is the fact that the same people, with the same spiritual attainments and failings, are peaceful at home under law and government, but frequently engage in war against peoples of other nations.

PSYCHOLOGICAL CAUSES

As we have said above, revenge and racial tensions are not involved in the present conflict between Russia and the United States. Will-to-power, however, is involved. Dictators want to extend the area over which they are supreme. And even Americans advocate "The American Century" of world domination. It is doubtful, however, if either Stalin or American leaders would seek world domination through war, because of will-to-power alone.

Conflicting ideologies are a larger factor. A few hundred years ago Catholics and Protestants fought bitter wars of extermination because they felt that Catholicism and Protestantism could not live together peaceably. Such foolishness, we hope, is past! At present communists and some democrats do not believe that communism and democracy can exist together in the same world. I think that this is equally false, although there are deep differences between them. Communism as an economic system sometime may be reconciled peacefully with capitalism, if war can be avoided. Already Russia has had to return to inequality of income based on value of work and services. Already capitalist countries have had to provide more economic security through government intervention to deal with depressions and to provide income for old age, sickness, and economic disaster.

Freedom vs. dictatorship is a more difficult problem. Human beings want freedom under law, however, and this difference also may be worked out peacefully, if war can be avoided. More basic is the conflict between the Christian belief in the infinite worth of individual human

beings, because there is that of God within each person, and the communist doctrine that individuals are of value only as parts of the working class. Unless Russia accepts the Christian view, or at least accepts the right of other nations to live under it while Russia evolves, as I think it will, toward the Christian position, this may prove a serious cause of war.

FEAR AND INSECURITY

The basic cause of the drift toward war between the United States and Russia is fear and insecurity. Each nation soon will be able largely to destroy the other unless the present atomic arms race is stopped. Both, therefore, knowing that in the past nations in such position almost always came to war, are madly preparing for war. Evidence was given in the earlier article—that this preparation is the dominant fact in international relations today. This preparation only adds to insecurity and fear.

SECURITY ESSENTIAL

Our analysis of the causes of the present drift toward war with Russia leads us to conclude that fear and insecurity is the major and precipitating cause. No solution that does not deal effectively with this cause can prevent war. We must be honest and recognize this fact.

There are two major proposals for dealing with present insecurity. The first, which is currently accepted by the leaders and most of the people of Russia and the United States, is to seek security through national armament, spheres of influence, alliances, etc. The second is to seek security through just world law and world government. Each of these "solutions" is honestly held and widely accepted. In later issues of THE AMERICAN FRIEND I shall discuss these proposed solutions, analyze their probable results, and indicate necessary immediate steps if we are to avoid World War III.

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Teach for Decision

By Cecil E. Haworth

PROBABLY the greatest weakness of the Bible schools in our Friends Meetings today is the lack of a clear-cut purpose and of a sense of urgency in the work.

Friendly critics of Christian education have long pointed out the indifferent and listless atmosphere surrounding the average Sunday school. Teachers are habitually late who would never think of being even a minute behind in their week-day employment. Workers come with only a hurried preparation, who would be embarrassed to go to social clubs poorly prepared for their responsibilities. Irregularity is much greater than was the "absenteeism" in our factories, which was so widely ridiculed during the war. The conduct of some of the classes is more to be compared with that of a social gathering than of a religious class room. Teen-agers remember more of the puzzles and humorous stories than they do of the lessons.

EXCUSE FOR LASSITUDE

Is this an exaggerated picture? Certainly not in some aspects at least. It will be confirmed by earnest workers in most of our Meetings. If this is true even in part, what is the matter? Is Christian education not important? Is it something to occupy the attention of children and youth for a while so as to keep them out of things less desirable; or is it a wide-open opportunity to present Christ to human hearts, and the Christian way of life to people who will live either as Christians or pagans? If it is the presentation of Christ and Christian living, it should have such challenge, such compelling appeal to us as workers, that we cannot be indifferent or careless about our attitude, or use of the time at our disposal.

The lassitude surrounding the average Sunday school can be explained, but excused only in part, by a consideration of the processes of education. Education of any kind operates on a long-term timetable. It is geared to the gradual growth of the human mind over a score or more of years. It is interpreted in terms of seed-time and harvest, and sometimes the harvest is assumed to be years away. Consequently the teacher is satisfied to impart information looking toward some future time of decision or, at best, the teacher thinks in terms of development through self-expression, or of growth through leadership opportunities. These are all important, but they are not the heart or center of *Christian* education. *Christian* education is impelled by a religious motive. The class room, ideally speaking, is dominated by a religious atmosphere. The purpose of the teacher

is primarily a religious one. Rightly understood, this should transform the teaching process from that of a casual matter to one of a most vital and important transaction.

Every week all of us are deciding if we shall live as Christians, or as something less. Little children are choosing whether or not they will live gratefully and kindly; young people are making a choice in regard to living honestly, considerately and cleanly; adults are choosing which values in life are greatest, and acting accordingly. Each day that we live vitally, we make decisions, consciously or not, involving Christian values. Even when the teacher does the natural thing and follows the lesson, it can hardly be called *Christian* education unless Christian values are brought to bear upon the decisions which daily living requires.

If we as teachers sense this fully, we can hardly be casual in our approach to the teaching task. It will often, perhaps usually, help to have certain information bearing on the lesson presented. Discussion may be important in getting viewpoints and insuring understanding. But the period gets its importance from the decision we make as to whether we shall be Christian in some specific aspects of our living, or something lower than a Christian. In fact, if the teacher has done his part well, the members of the class will be confronted with the question as to whether or not they will accept Christ and His way of life.

TEACHING FOR DECISION

The simple point I am trying to make is that Christian education at its best will strive each Sunday to *teach for decision*. It will not be content with the imparting of knowledge alone, or with the conducting of a discussion—however illuminating. Nothing short of a decision for Christ will satisfy. Nothing short of a growing commitment to Him will meet the needs of life. When a Bible school lesson is looked upon from this point of view, I do not see how we can be casual or careless or indifferent about it. We stand in the place of Christ, beseeching others to be reconciled to God.

This should not be construed as an appeal for a narrow interpretation of Christian education, for the content of much of our teaching needs enrichment and broadening. But it is a plea for a teaching attitude that puts Christian motivation at the top, and with such an understanding of the issues at stake that we cannot be negligent of our responsibilities in the Bible school.

September 29—October 6 has been designated interdenominationally as Religious Education Week and as a rallying time for Christian education. Its greatest

purpose will be achieved, not only in the return of those who have been away during the summer or of those who may have become temporarily "lost," but much more in the dedication of all Bible school workers to the deeper purpose of Christian education—namely, that of presenting the call of Christ to all of us wayward children.

THREE T'S FOR QUAKERS

We live in a shattered world. Utopia, which many of us at about the turn of this century compounded in our minds of William Morris, H. G. Wells, and the Kingdom of Heaven, lies in ruins and we pick our way disconsolately among the rubble.

Destruction, material and moral, has not been confined to the bombed city and the battlefield. In a very real sense we are all now living amid the ruins, whether we were spared the actual horror of Cologne or Warsaw or not. We, too, have been engulfed.

And, as with those who are in these pathetic ruins of cities, we react differently. Some are overwhelmed and know not how to think or act, the cataclysm has left many of us dazed; some are courageously setting to the task of rebuilding, undeterred by the overwhelming magnitude of the task; there are those who dream of the new world they hope to help to build in the ashes of the old; and there are those who see opportunities for personal profit in the prevailing confusion.

Quakers have, I believe, an outstanding contribution to make in this time of confusion and need. As part of the Christian church they bear their share of the responsibility of Christendom, the responsibility to give the Christian answer—and increasingly I am convinced that it is the only answer—to the urgent, probing questions of our time. But more than this, they have a responsibility to the special Quaker tradition in regard to war that is contained in the great phrase of George Fox, "To live in the light and power that takes away the occasion of war."

Three words may help us to remember this Quaker tradition: Truth—Tolerance—Tenderness.

Maude Rydon once said that the first casualty of war is truth. In war, and in war-dominated situations such as those that confront us now, truth is obscured by propaganda, prejudice, fear. We are subject to rumor, to easy generalizations, to inflamed prejudices against a nation or a race. The clear objective mind, the diligent pursuit of knowledge, the publishing of truth, are services that the world needs. A true regard for truth would enable us to be free from those prejudice attitudes towards a race that is in anti-Semitism or color prejudice;

would enable us to see clearly that the present Governmental organization in Russia is neither Christian nor democratic but, at the same time, to be free of indiscriminate denunciations of all Russians.

Tolerance is needed greatly in our own communities as in the world at large. Wars breed hatreds and enmities; in war it is not possible to be tolerant of an enemy, but we need tolerance now. Not weakness nor sentimentality but a willingness to accept that others have different opinions, have perhaps seen a different aspect of truth, have a different way of life than ours. We shall have to develop much real tolerance if we are to achieve that "Unity in Diversity" that Isaac Pennington urged, whether among persons or between nations and races.

And tenderness—the deep suffering of many people in many places—calls to us. It is good to know that so many of our members, together with colleagues drawn from other sections of the Christian church, are actively ministering to these needs—work that has to be undertaken at home. But tenderness does more even than give food to the hungry and clothing to the ill-clad. It reaches out to the depressed, the despairing, the disillusioned; it can help to heal the minds of the embittered, the querulous, the complaining. The world needs those with an infinite tenderness for those who suffer—physically, mentally, spiritually.

Can our Society of Friends, in its smallness and its weakness, undertake these things? Surely it can, with the Grace of God.

MAURICE WEBB

California Men in Action

By R. Ernest Lamb

I was so greatly impressed by the enthusiasm, purposes, and achievements of the Men's Extension Movement, which I discovered while visiting the sessions of California Yearly Meeting, that I asked for the history of the Movement that it might serve as an inspiration to other Yearly Meetings. PMT

SOME twenty years ago, the "Brotherhood Meeting" filled an important place in the program of many of the Friends' churches in California. The men of the church met monthly for an evening dinner and program. The rich value of the Christian fellowship thus enjoyed was clearly demonstrated. Men were encouraged to bring visitors or neighbors who might thereby become actively interested in the church or Bible class. Any projects undertaken were essentially local. The desirability of a Men's Movement that would unite the men of local churches in a Yearly Meeting organization, was then recognized and steps taken toward the establishment of the Men's Extension Movement of California Yearly Meeting.

Membership, for several years, was on the subscription basis, each man being expected to pay a dollar per year dues. The success of this practice depended largely on the measure of promotion given in the local church. More recently the plan adopted has been to consider that each man in the Yearly Meeting was automatically a member of the Men's Extension Movement and expected to share in its activities. So far the latter plan has proved quite satisfactory.

Three major gatherings are held each year—an annual banquet at the time of Yearly Meeting, when officers are elected and projects for the year adopted;

a mid-year gathering in February or March; and a long week-end conference at our Yearly Meeting Camp grounds at Quaker Meadow, on Labor Day. This year the men, with their families if desired, have been assigned the period from August 29 to September 2 for this retreat. The program will be built around the challenge and opportunities presented to men through the church.

The strength of the movement is not only discovered through its fellowship and inspirational values, but also in its service projects. Serving as auxiliary to the Evangelistic and Church Extension Board, the men expect to receive, and loyally accept a challenge to promote some worth-while undertaking during the year.

CHURCH EXTENSION MAJOR AIM

As the name, Men's Extension Movement, implies, church extension has been the major objective. Every new church established during the past twenty years has been aided materially by funds secured through the Men's Extension Movement. The goal of one new church each year, though not yet achieved, remains the ideal objective of both the Evangelistic and Church Extension Board and the M. E. M.

In addition to the assistance given to the establishment of new churches at Fresno, Inglewood, Midway City, Spring Valley and Gardenland, the M. E. M. has played an important role in the construction and renovation of buildings in some of the older centers. Quaker Meadow, our Yearly Meeting Conference ground where, for nine weeks this summer, groups of young people have enjoyed a vacation in the mountains with rich spiritual experiences, was largely

made possible by the funds and labors of the men's organization. These grounds, with their substantial buildings and artificial lake, located at some seven thousand feet altitude in the Sequoia National Forest, have been estimated as now worth fifty thousand dollars. Their spiritual value in terms of enriched and transformed lives, cannot be computed by earthly measures.

One of the more recent activities of California Yearly Meeting was the establishment of Quaker Haven as a homes' project for retired ministers and missionaries. A gift of land at Whittier, including a well-appointed home, provided the nucleus for this new venture. Generous sums have been subscribed to help erect cottages when building conditions permit. The Woman's Missionary Union and the Men's Extension Movement have both agreed to finance the construction of one cottage on the grounds.

With a goal of five thousand dollars for the past year, seven thousand dollars was actually realized through the M. E. M. This was designated for distribution between the churches at Gardenland, Spring Valley, and Inglewood, and also for Quaker Haven and Quaker Meadow. The funds assigned for Quaker Meadow will assist materially in the erection of a suitable chapel on the grounds next year. Lumber is now being cut in the forest with this in view. One interested Friend gave one thousand dollars toward this project.

Money for the M. E. M. is secured by various methods. The total goal is first divided into suggested quotas for each church on the basis of membership. In some churches the Brotherhood accepts its quota and makes the solicitation. In others an executive officer of the M. E. M. or some other speaker presents the challenge at a church service and receives pledges toward the work. One Meeting sets aside all offerings received in November and designates the total for Yearly Meeting projects. The M. E. M. is then allocated its fair proportion.

The success of the movement depends on the presentation of a worthy challenge with emphasis on the fact that the church of Jesus Christ needs men and demands of them their best. The movement is, however, much more than a money-raising organization. Spiritual values are ever kept in view, with Men's Gospel Teams, inter-visitation, and encouragement to faithful attendance at the local Meeting, suitably stressed.

It might well be that the M. E. M. in future years, will, like the W. M. U., become not only a Yearly Meeting organization, but also a uniting constructive channel of service throughout the Five Years Meeting.

Friends in Worship and Business

MANY VISITORS ATTEND IOWA YEARLY MEETING

A wide representation of visiting speakers brought a sense of enlargement to Iowa Friends as they met in Oskaloosa, August 19-25. Local concerns received a fair share of attention, but the participation of Friends in worldwide enterprises was also stressed, so that we felt with Harold Hadley and Raymond Wilson that we are indeed members of a huge company, with "salesmen" all over the world.

The reports on the spiritual condition of our Meetings gave us an increasing concern because of the lack of vitality at many points. Alvin Hoskins, clerk of the Ministry and Oversight body, presented some of the results of an extensive study which he is making in regard to membership trends in the Yearly Meeting. The fact that we now have fifty-nine fewer members than when Iowa Yearly Meeting first began to keep records, is something to cause more than alarm. Even when we console ourselves with the fact that Iowa Yearly Meeting is largely rural, and that the members have moved to cities, there is still the main problem to be solved. Why are we not moving ahead? Do we need to enter wholeheartedly into the "larger evangelism" which John R. Mott has brought to our attention in recent months?

Two young men were recorded as ministers of the gospel at the Yearly Meeting sessions. Edward C. Morris and Earl J. Prignitz were the two whose gifts in the ministry of the spoken word were thus recognized and recorded. Four others are in the care of the Committee on Training and Recording of Ministers for the coming year. They are Paul Baiotto, Verne Higgins, Wayne Hargrave, and Dale Cope. An important action of the Yearly Meeting in regard to ministerial training was the extending of the reading and training period to two years instead of one. New books will be added to the reading list.

The opening meeting on Monday evening, which is under the direction of the Meeting on Ministry and Oversight, served to call our attention to the contrast between the Spirit-filled life and the life apart from God. Glen Rinard, who was on his way from Indiana to Roseville, California, helped us to see this difference between the barren life and the life which blossoms as the rose.

Memorials were read for three ministers who have passed on during the past year. Waldo Reece, Clinton Nellis, and Herbert Wood have served faithfully as ministers of the gospel. Members of the Yearly Meeting spoke appreciatively also of the life and work of several elders

and overseers who have departed this life to seek a better clime.

COMMENDABLE BALANCE KEPT

A commendable balance in the program of the Yearly Meeting sessions was noted. Activities of Friends and the devotional life of the Society each found emphasis, which at times was a wonderfully integrated experience. Harold Hadley lifted our eyes to the far horizons as he spoke of the work and plans of the Friends World Committee for Consultation. The report of the American Friends Fellowship Council also helped us to see the larger field of Friends interest, and brought again to our minds the plight of our isolated and non-resident members. How can we minister to their spiritual needs? The Fellowship Council and the Wider Quaker Fellowship have made an attempt through literature and visiting ministers to meet this need. This concern should certainly be more widely felt in the Society.

As Raymond Wilson told of the unceasing work of the Friends Committee on National Legislation, particularly in regard to conscription, disarmament, extension of the draft, fair employment, and United Nations legislation, we found ourselves agreeing with his basic assumption: "By inaction we cannot escape responsibility for what our Government does in our name."

The London Epistle and the first-hand report of his visit to England and the Continent by Elton Trueblood combined to bring vividly to our minds both the sufferings and the victories of Friends abroad. The detailed picture of Friends' life and work, particularly in London, which Elton Trueblood gave, drew us closer to our British Friends. Elton Trueblood's account of the remarkable experiment at Bad Pyrmont, Germany, in inter-faith, and inter-racial cooperation, was especially interesting and illuminating. His plea for creative imagination in our faith and practice found lodging in good soil, we hope, and will bring forth fruit in days to come. Charles Thomas also entered into this concern as he spoke during one of the devotional periods.

The report of White's Iowa Manual Labor Institute (Quakerdale) indicated a successful year. Lyle and Elizabeth Tatum are now back as directors and house-parents, succeeding Murl Clark, who also has done excellent work as director. Many business items of importance were reported and discussed, among them being Iowa's share of the United Budget (\$13,300), which was accepted. C. V. Stanley, after twenty-six years of faithful service as Yearly Meeting treasurer, asked to be released, and is to be

succeeded by Carl Binford of Oskaloosa.

One of the highlights of Yearly Meeting was the organization of a Men's Extension Movement. A concerned Friend, Glenn Switzer, came by plane from California, to aid in setting up this group. His example and challenge were so irresistible that the movement was given strong impetus during the days of Yearly Meeting. The first project is to aid the Young Friends of the Yearly Meeting, possibly in the setting up of a camp where youth and adult conferences can be held. Wallace Jackson of Earlham is the chairman of the group, while Duane McCracken of Minneapolis is head of the organization committee.

John Compton, chairman of the Stewardship Committee of the Five Years Meeting, spoke on behalf of the stewardship of all of life. Friends in Iowa gave \$17.80 per capita to church work this year, and hope to give \$20 per capita the coming year.

Rev. O. C. Gattelle, ex-saloon keeper, spoke on behalf of the Public Morals Committee. He is pastor in an Evangelical Church at Radcliffe, Iowa.

YOUNG FRIENDS WORK GROWING

An innovation this year was the Young Friends banquet held on Friday evening. All Quarterly Meetings but two were represented, and great enthusiasm was evident. The young people gave tangible evidence of interest and support of the camp project by giving an offering for this purpose. The report of the Young Friends Board showed a marked improvement in many areas of young people's work this year. Special conferences were held for training of leadership for our youth work.

Cecil Haworth of High Point, North Carolina, challenged young people to live spaciously, reverently, purposefully, compassionately, and trustfully. He also spoke for the Christian Education Committee, urging that more attention be given to Christian nurture in the homes of our members and constituents.

The spiritual life, out of which all Friends activities should grow, was kept uppermost in our minds by Gorman Doubleday, who brought the evening and Sunday messages. His ministry was much appreciated, as he spoke of "The Double Search," "Out of the Chaos," "The Power of God," "Things which Make for Unity," and related themes. He also addressed the union service of the Oskaloosa Churches on Sunday evening, August 25.

Cecil Hinshaw gave his annual report as president of William Penn College, and introduced those new members of the faculty who were present. The prospects for Penn are brighter for the com-

ing year than in any time in recent years, and the College is expanding on a sound and steady basis. Support of the College is gaining on a nation-wide basis, rather than merely local. Ideals of Friends are being upheld in an intelligent, aggressive way. Veterans' housing units are being constructed on the campus, the men's dormitory is to house forty-five boys, and the Women's Residence Building is full. Bernard L. White of Hesper, Iowa, succeeds John Hadley on the Board of Trustees.

Iowa Yearly Meeting was led to feel the call expressed so ably by the Clerk, Roy S. Williams, that we "Rise, have done with lesser things, and give hand and heart and mind to serve the King of Kings."

JOHN C. HARVEY

249TH SESSION IN NORTH CAROLINA

A sense of world fellowship and the resultant world task of Friends permeated the 249th session of North Carolina Yearly Meeting held at New Garden meetinghouse on the campus of Guilford College from August fifth to eleventh.

The American Section of the Friends World Committee had convened on Sunday and Monday, leading directly into the opening meetings on Monday afternoon and evening. It had brought to the campus a host of Friends from various Yearly Meetings, creating a community of interest and concern on the part of local as well as visiting Friends.

Maurice Webb, Thomas E. Jones and Elton Trueblood, together with Dr. R. D. Wellons, president of Pembroke State College for Indians, in North Carolina, enriched the spiritual life of the meeting with their penetrating addresses on consecutive evenings. Maurice Webb, speaking on "Europe and Ourselves," described the devastated European areas which he had visited and called on Friends to rid their minds of hatred, enmity and prejudice, "to see Poles or Jews or Germans or Greeks as persons, like unto ourselves, in need of help and of our friendship and understanding; to consider our responsibilities for policies which are affecting millions of lives in Europe, the economic policy of Germany, the forcible migration of national minorities, and our duty as citizens; and lastly, to dedicate ourselves to peace in accordance with the injunction of George Fox."

Analyzing "Heritage and Community" in terms of the relationship of Quakerism to American life, Thomas Jones elaborated the qualities of loyalty, neighborliness, consideration and commitment through which an effective, Friendly heritage might be achieved in western culture.

Elton Trueblood delivered the annual historical address, based on "The Career of Robert Barclay," and gave another of

the principal addresses on the sickness of western civilization. His historical lecture, characterizing the career of Quakerism's most distinguished theologian (if, indeed, that is a proper interpolation), brought Friends to a studied awareness of the critical judgments and poignant desire for Truth in early Quakerism. Consonant with this study of the past was Elton Trueblood's prophetic look into the future of civilization. America, he said, must make its way of life succeed in order to demonstrate the remedy necessary for the sickness which now faces western civilization and which is concentrated in the example of Germany. "The chief purpose of such a meeting as this," he said, "should be not just to hear reports of work done but to engage in creative dreaming of how life might be organized for the good of all."

Formerly president of Lucknow Christian College in India, Dr. Wellons gave a general address for the interracial committee, based on his experiences both in India and Robeson County of North Carolina, in which the problem is tri-racial. Segregation at Pembroke includes Negroes, whites and Indians. Dr. Wellons, a prominent Methodist, told Friends that bi-racialism in this country must be eliminated. By this, he said, he meant not in nebulous national terms, but specifically the South and North Carolina. Acknowledging that such a task cannot be achieved overnight, he insisted that this realistic fact not be used to impede progress. He urged immediate, speedy action toward the removal of the social evil of bi-racialism.

SEMINARS INSTITUTED

A new phase of study and worship in the Yearly Meeting was the sequence of four seminars which met on three mornings from 8:30 to 9:50. These smaller groups made possible a more intensive consideration of the following topics: "Young People in Our Meetings," led by Milton Hadley; "Friends in the World Outreach," led by Miriam Levering; "The Spiritual Life of Our Meetings," led by D. Virgil Pike; "Friends in their Social and Economic Environment," led by Josiah C. Russell.

A series of devotional messages by Samuel Levering each morning on the theme, "Quakerism Speaks to the World's Condition," had the effect of heavy consideration of the queries. A similar series in the evening by Bascom G. Rollins, Yearly Meeting evangelist, brought together the social concerns of the Yearly Meeting in a focus upon the spiritual message of Jesus, the inspiration of the Scriptures, and the heritage of Quakerism. Moved by deep conviction, these two leaders contributed richly to the achievement of a dynamic fellowship during the week.

Algie I. Newlin, clerk, called attention to the work of Young Friends during the past year. Enthusiastic response of the

Yearly Meeting to reports by Lena Adams, Eldora Haworth and Theodore Perkins indicated growing interest in the place and training of youth. The Young Friends Activities' committee employed Theodore Perkins last February 1, as their first full-time secretary. This resulted in concentrated efforts toward the raising of a \$1,652 budget; expansion of activities, including mid-year conferences, Young Friends' camp and increased inter-visitation among the eight Quarterly Meetings. Theodore Perkins is again to serve as executive secretary with William Van Hoy, recently out of Civilian Public Service, as chairman.

Reports of all standing committees were given in regular sessions. While these reflect the life and work of Friends in North Carolina in important areas of service, it is impossible in a short summary to characterize them adequately. Among the reports were those of the finance committee, nominating committee, trustees, promotion and budget committee, literature, prohibition and public morals, interracial committee, evangelism and church extension, Christian stewardship, ministerial funds, peace and Friends' service, education, girls' aid, Christian education and missionary committees.

JUNIOR YEARLY MEETING IN SESSION

Alice Hazard White and Martha Perkins directed a Junior Yearly Meeting attended by seventy-one zestful youngsters who studied the life of Jesus, Quakerism, and need for relief, as well as participating in handicrafts and recreation together. High school and college age young Friends arranged an intensive schedule to coincide with the Yearly Meeting by carrying on a cooperative program in Mary Hobbs Hall, sharing expenses and domestic duties while holding special seminars and related activities.

Fredric E. Carter, reporting on his work as executive secretary of the Yearly Meeting, gave strong impetus to the need of a Yearly Meeting center to be built possibly in the Guilford College community to provide office space for field workers, rooms for special meetings, housing for visiting Friends. He looks forward to an expanded program in which each major department of work will employ a full-time secretary. This was also emphasized in the report of the mission's committee which looks forward to a full-time worker.

The proposed new Discipline of the Five Years' Meeting was studied carefully by a committee which reported during the sessions. The permanent board was instructed to give further consideration to this important matter before next year.

The promise of greater achievement during the coming year was felt in decision to adopt a budget of \$30,279, which is approximately four times the budget

of four years ago. A notable increase was made in the proportion set aside for the boards of Five Years' Meeting, while the major increase in local work was for the Young Friends' Activities Board.

EXPANSION AT GUILFORD COLLEGE

Dr. Clyde A. Milner, president of Guilford College, presented his annual report listing total enrollment for the past academic year as four hundred and ten. Of this number, one hundred and seven were Friends. He announced the addition of eleven new staff members as the College prepares for an enrollment of five hundred and fifty for the coming year. A total of \$539,441, or fifty-seven percent, has been contributed to the five-year campus development program at the end of the second year. The financial report listed total assets of the College on June 15 as \$1,523,160, an increase of more than a half-million dollars since 1937, the centennial year. Looking forward to a new and difficult year, President Milner called for united purpose of North Carolina Quakerism in pointing the way to a creative era in this country and especially in the South by carrying on an intellectually superior and spiritually dynamic program of education.

At the annual meeting of the Women's Missionary Union, Rosa D. Glisson passed on the presidency to Pansy Shore. Catherine Neece, ten-year-old member of Providence Meeting, won the annual temperance oratorical contest. The Yearly Meeting made preliminary plans for appropriate observance of the 250th anniversary of its founding, beginning with the 250th Yearly Meeting next August and extending throughout the following year. Serving with Algie Newlin as clerks during Yearly Meeting were Hope Hubbard, recording clerk; Byron Haworth, reading clerk; Robert Crow, announcing clerk.

In the Yearly Meeting sermon at the close of regular sessions, Hornell Hart called on Friends to realize their heritage in the search for truth not only through history, the Scriptures, conferences and laboratory techniques, but also through the supreme medium of direct communion with God.

J. FLOYD MOORE

FROM DUTCH FRIENDS TO FRIENDS EVERYWHERE

The Dutch Friends assembled at their Yearly Meeting at Amsterdam, send their greetings to all Friends of all countries. This Yearly Meeting is the first after the war, at which we have with us a great number of Friends from other countries, especially from England, and we enjoy the friendship and love, coming to us, through them, from all of you.

The war has made a deep impression

upon us, which now we have not yet overcome. But one thing we have kept or rather has been kept for us: the homesickness for being truly a child of God. Our Yearly Meeting was under this sign. We long to go back to the open-mindedness and innocence of a child, to the unlimited confidence in his heavenly Father and to the pure life having its source and sense therein. Therefore we are so happy and strengthened by the great amount of help, to us and to our country, offered by Friends of many countries, through the relief teams and through the overwhelming gifts of all kinds of long-wanted goods. We wished all Friends could see how a little gift here or there, is able to open a heart as a flower, for it is no charity, but love. We feel it as a burden not to be able, so to help spiritually just those, whose hearts open with difficulty now, those imprisoned in camps or struck otherwise.

In silence we remembered the great amount of work claiming the whole personality, done by our Quakerbureau and by the foreign relief-teams in Holland, and we are conscious, that this work cannot be done, if the workers do not know and feel, that they are supported by the Society as a spiritually living unity.

We are seeking for this unity, actuated by the homesickness for being truly a child of God and truly brothers of each other. We regret that we have not succeeded in giving the peace testimony a generally accepted form, but we strive seriously towards it. Hereby we send you however the Peace Testimony of some of us, which for many of us has been a point of light at this Yearly Meeting, and which we commend to your and our own reflection.

We are glad, that this voice has been heard first by our Young Friends and we hope, that this group, which after the war had to be completely set up again without a firm old kernel and tradition, will not go to meet a future, developing more and more in the living and not merely handed-over tradition of Quakerism.

It is our ardent prayer, that the living and constantly renewed and strengthened spiritual community with God and our fellowmen, will become truly a Militia Christi.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace."

Signed on behalf of the Netherlands Yearly Meeting of the Religious Society of Friends,

DAAN DAAMEN, Clerk

CHRISTIAN EDUCATION CONFERENCE

In response to an announcement of a conference for children's teachers and workers by the Committee on Christian Education of Indiana Yearly Meeting, August 11-14, ninety-two persons enrolled—forty-three adults, twelve leaders and thirty-two children, with seventeen Meetings represented. Whole families were able to attend since the children were included in the invitation as the program included demonstration classes. Mack and Amy Jones were on the alert as directors of recreation and Carol Cox was ready at the piano or to lead in the singing of songs.

The children's hour, under the direction of Lucile Thomas, brought God's presence near; and Charles Thomas, leader of the evening devotional hour, emphasized the need for nurturing the Christian life. Robert Jones closed each day's program with a message, urging that the good news of the gospel be shared, but care be exercised not to teach prejudice. William Sayers led the devotions for the adult group, making real the responsibility of those in a position of leadership. Furnas Trueblood's classes on Using the Bible with Children were very helpful. He pointed out that facts alone are not sufficient, but a discerning understanding of their application in the lives of children is needed.

Of special value was observation of a group of junior children led by Lillian Shepard. Following games, designed to dispel the feeling of strangeness, the children were helped to think seriously on the need for God in our lives. Lucile Thomas, assisted by Carrie Seale and others, led an hour in which the values of handwork in the teaching of children was shown. The religious growth of children, presented by Nellie Markle, brought out the influences that mold lives—the great responsibility of parents, and the need of the Sunday school teacher to work carefully in creating an attitude of desire to learn of the good life, and of God's purposes. The importance of prayer as a means of religious growth was also emphasized.

Recognition was given to the faithful services of Earl Cox and Mack Jones as chairman and secretary respectively of the Committee on Christian Education, as they leave for work outside the Yearly Meeting.

Just where do they stand? A temperance report recently came to a Yearly Meeting from a local committee saying, "We are still taking our stand against the bar."

LITERATURE

IN REVIEW

PIONEER SKETCHES OF THE UPPER WHITEWATER VALLEY QUAKER STRONGHOLD OF THE WEST

BY BERNHARD KNOLLENBERG

Published as No. 1 of Volume 15,
of the Publications of Indiana
Historical Society
171 pp., 75 cents

Of particular interest to readers of THE AMERICAN FRIEND is the fact that the Upper Valley was early settled by Friends, and Richmond became the focal point of Quaker interest.

The settlement of the Valley began about 1800 and the first Quakers arrived in the region in 1806. They had come from North Carolina into Ohio to get away from slave territory and, on a hunting trip, they discovered the Upper Whitewater Valley and soon settled on and near the present site of Richmond. For a half century, the Quaker migration continued at a rapid rate, and Richmond became the focal point of Quaker interest, which has been maintained to this day.

Besides the slavery issue, health and economic considerations were important motives behind these migrations, and they participated in the political, social and economic life of the Middle-west. Their individualism was shown in their different interpretation of theological, political and social questions.

The Whitewater Valley of southeastern Indiana and south-western Ohio served as the basis for a unique American Community. Into it came a group of English settlers, along with a group from the Philadelphia area. With them came groups from Virginia and North Carolina—some of whom had spent a time in Kentucky, and in addition to these were a group of settlers from the New England states, while later, there came a large migration of Germans. Thus, a foundation was made for a representative American Community.

The two outstanding communities in this territory were Brookville in the southern part of the valley, and Richmond in the northern part. One need only to read the history of Brookville, to recognize the importance of the community to the state and nation. Three of Indiana's early governors came from Brookville—Noah Noble, David Wallace, and James R. Ray. Former governor of Kansas, John P. St. John, was born here, as was General Lew Wallace, once governor of New Mexico, and the author of "Ben Hur"; Stephen S. Harding,

once governor of Utah, was a Brookville product; four United States senators were from Brookville; three foreign ministers called Brookville home, and the list might be extended.

The north end of the valley produced Oliver P. Morton, the first native-born governor of Indiana; George W. Julian, the statesman; Robert Underwood Johnson, the author, and a number of others worthy of mention. The valley furnished the setting for a number of artists of more, than local reputation, and it was the scene of much political activity and controversy.

So the Whitewater Valley deserves a recognition never achieved until Bernhard Knollenberg wrote his sketches. No more capable person could have been found to make the study and make available its results. He is a descendant of that rich German contribution to the valley. He grew up in this environment, he graduated from Earlham College—the one college of the valley, and then established himself in law in New York City. With a gift for research and writing, he attracted the attention of Yale University, and while there as the University librarian, he prepared this book.

He has been able to view the pioneers of the valley with objectivity, and by using contemporary manuscripts, memoirs, journals, letters, and personally exploring the whole region, he has produced a narrative of the beginnings of the settlement on the Upper Whitewater; also, has described the social and cultural contribution of the pioneers. The author has also included a very full bibliography of sources of material, including manuscripts, newspapers, books, and periodicals. Read the *Sketches* in its entirety.

HARLOW LINDLEY

For Younger Young Friends

SHOES FOR THOSE WHO HAVE NONE

Here is a story, told by a fifth grader in a school in Philadelphia. It is the story of how some children who love their neighbors across the sea, put their love to work and made things happen.

"OUR SHOE SHOP"

Our section of the fifth grade, in the Germantown Friends School, has a Shoe Shop. We decided on this drive in the early part of the fall for the people of Europe.

We sent notices around to other classes of the Lower School, telling them of our project and asking them for shoes. In a very short time shoes of all kinds were coming in.

We voted to use our class dues for the repairs. These dues, along with one contribution amounted to \$7.40. We decided to use \$5 of the dues for mending and the rest for shoe laces and polish.

We found a shoemaker that would mend our shoes at a reduced price since we were sending them overseas. He has sent \$56 worth of shoes to Europe himself.

Later more contributions were made, so then we had \$32. When next we went to the shoemaker we told him we thought he should raise the bill on our shoes since we had more money. We had two hundred fifty-five pairs of shoes, and out of that, thirty-five pairs had to be mended.

On the 30th of November, two boys and our teacher went to the American Friends Service Committee storeroom. They saw how the cartons of clothing were gotten ready for overseas. They also met William Hubben, the editor of the Friends' *Intelligencer*. He asked us if we would send him a report of our Shoe Shop, and he would publish it. If you want to read it, it is in the December 29th copy.

Our Shoe Shop closed for the month of December. It re-opened on the 7th of January, to continue for the rest of the year. We appreciate the cooperation of the American Friends Service in sending our shoes to those who need them in other parts of the world.

SUNDAY SCHOOL LESSON

(Continued from page 342)

A GREAT MYSTERY

Paul could never have written the 13th chapter of First Corinthians if he had not first known in experience the love of the indwelling Christ. When a man says that he cannot love so and so, he is very probably telling the truth and it will always be so until he can say with Paul, "It is no longer I that live but Christ that liveth in me."

The great mystery of all time is that man through the surrender of his rebellious will to God may become so God possessed that his affections are changed and all men even his enemies become the object of his solicitude.

Questions:

1. If law cannot save, of what value is it?
2. In the book of Hebrews 10:4, it is stated, "For it is not possible that the blood of bulls and of goats should take away sins." Why is this true?
3. Does God ever turn his back on any person and withhold his love and mercy?

P. M. T.

Education is what you have left after you have forgotten everything you learned.—Attributed to the native wisdom of a small boy.

THE DEVOTIONAL LIFE

Lay aside all consultations that are against thy obedience to the gift of God in thy heart, which reproves sin in thee . . . Now try and prove whether by taking up thy daily cross and obeying of it in thy words and actions, and in all things, thou dost not find the answer of sweet peace and joy.

STEPHEN CRISP

* * * *

Keep in the cross, and purity will grow. Take up the cross daily; mind to be guided by that which crosseth your own wills, and it will bring every idle word, thought and deed to judgment in you. And so the old man will be crucified.

RICHARD FARNSWORTH

* * * *

It is not enough to be enlightened. We must also . . . be willing . . . not to be conformed to the world, but transformed by the renewing of our minds, so as to prove what is the good and perfect and acceptable will, and then do it, even at the loss of human approbation.

SARAH GRUBB

* * * *

To silence every motion proceeding from the love of money and humbly to wait upon God; to know his will concerning us have appeared necessary. He alone is able to strengthen us to dig deep, to remove all which lies between us and the safe foundations; and so to direct us in our outward employments that pure universal love may shine forth in our proceedings.

JOHN WOOLMAN

* * * *

There is somewhat of God near every man; which, his spirit retiring and waiting on the Lord, the Lord will give him to feel in the seasons of his good pleasure. For it is near man, not as a talent always to lie dead and buried, but to work in him, and bring him . . . into its holy pure nature.

ISAAC PENINGTON

* * * *

Take heed of sitting down to rest in any gift; but press forward in the strait way, and lay aside every weight and burden. Cast off that which presseth down, and let patience possess your souls.

RICHARD FARNSWORTH

* * * *

And be sure do not judge, nor reflect publicly, to the weakening or hindering of the least gift, or testimony that is in any one for God and his Truth; but where there is a sincerity and a tenderness, and the least budding or breaking

forth of life, or heavenly gift, let it be nourished and encouraged.

*Epistle from Friends of the
General Meeting, London,
1672.*

* * * *

Every one of you who love and believe in the Light, be still and quiet, and side not with any parties; but own and cherish the good wherever it appears.

ALEXANDER PARKER

* * * *

Let us not weigh ourselves by one another. Let us rather bring our spirits to the balance of the sanctuary, and if there we want chipping and hewing, not think hard of the instruments that are to do it, but . . . patiently endure all things.

SARAH GRUBB

* * * *

You are not called to weakness and feebleness, but to the power of God, that you may be exercised in it, and by it be kept from . . . evil. There is a possibility of being kept, if you be faithful to him that hath called you, Christ Jesus . . . if you follow him step by step and not run headlong all at once.

STEPHEN CRISP

* * * *

Let none of us rest satisfied in an outward profession of those testimonies which we have attained through conflicts. But let us feel after an establishment in that Truth which is over all, and must spread from sea to sea, and from rivers to the ends of the earth.

STEPHEN GRELLET

Selected by WELDEN REYNOLDS

RURAL LIFE ASSOCIATION

President Thomas E. Jones, of Earlham College, Richmond, Indiana, has recently issued a hearty invitation to the three historic peace churches, Brethren, Friends and Mennonites, and the Rural Life Association to hold their Fifth Annual Rural Life Conference at Earlham College, December 12 to 14, 1946.

Registration is planned from 4:00 to 6:00 p. m., December 12, in Carpenter Hall, with dinner in the Earlham dining room at 7:00 p. m., followed by an opening address. The conference theme will center about the questions: "What message do we have for these times?" "In view of inflation, greed, boom and bust, what is the responsibility of churches?"

Interest groups will be held on the subjects: The Rural Church; Rural People and Education; Rebuilding the Rural Community; the Farm Family; and Cooperation in the Small Community. Among the invited leaders and resource people are: Clarence E. Pickett and Homer Morris of the American Friends Service Committee; Professor Edward Ziegler of Manchester College; Profes-

sor Leo R. Ward of Notre Dame; Roger Ortmyer of Alliance, Ohio; Rev. Eugene Smathers of Big Lick, Tennessee; I. W. Moomaw, Elgin, Illinois; Russell Hoy, Coshocton, Ohio; L. G. Ligutti of Des Moines, Iowa; Guy Hershberger of Goshen, Indiana. An attendance of one hundred and fifty is expected.

NEW APPOINTMENTS AT EARLHAM

Appointments to the steadily increasing Earlham college faculty were announced when President Thomas E. Jones made public the appointments of Dr. William Fuson, of Emporia, Kansas, as assistant professor of sociology; and Miss Undine Dunn, of Evanston, Illinois, as instructor in English.

President Jones also announced that Dr. Harlow Lindley, who recently retired as secretary and librarian of the Ohio State Archaeological and Historical society at Columbus, Ohio, will again become associated with Earlham. He will prepare further studies in the history of the old Northwest and will act as a consultant in the library and in seminar work in history. Dr. Lindley, a graduate of Earlham, served for twenty-eight years as professor of history and librarian at Earlham before he became affiliated with the Ohio historical society. Dr. and Mrs. Lindley recently moved to Richmond, and they are at present working on a history of Earlham college, in preparation for Earlham's centennial year—1947.

Dr. Fuson was born in China, the son of Presbyterian missionaries. He attended the College of Emporia, Emporia, Kansas; and received his A. B. and M. A. degrees from the University of Kansas. His doctorate was awarded him at the University of Wisconsin in 1941. He has been a member of the faculties of the Universities of Wisconsin, Mississippi, and Michigan; and Mississippi State College. Dr. Fuson has written several treatises on problems in sociology. His wife, Dr. Helen Fuson, is an M. D., and has practiced in Emporia. They have a two-year old son. Miss Dunn was a Red Cross hospital worker during the war, and served overseas in Oahu and Saipan. She has been literary editor of the *Evanston News-Index*, and also has done freelance writing. She was a teacher in the Evanston township high school; and has been social director at Pomona college, at Claremont, California. She received her B. S. and M. A. degrees from Northwestern University.

Of obedience to Christ we may not merely say that it will mean good but that it is essential to life.

FOR FRIENDLY ACTION

TEN COMMANDMENTS FOR CHURCH BUILDING

An article by B. P. Murphy, Louisville, Kentucky, appearing in "The Pastor's Journal" for January-February, 1946, published at 150 Fifth Avenue, New York City, New York.

It is now five minutes to twelve in the realm of church building activities. When the Government lifts final restrictions, the race will be on. To be sure costs will be from thirty to fifty per cent above the pre-war level, seasoned materials will be scarce, and reliable contractors scarcer. Nevertheless the boom will be on.

We offer certain suggestions with reference to the amount of indebtedness a congregation should assume. It should be recalled that debts must be paid or an embarrassing situation arises. We do not wish to witness another era of debilitating "debt weariness" in our churches.

With this in mind the church extension secretaries of several Protestant denominations have been at work on the "ten commandments" of a successful church loan. It is recognized that such a general statement has limitations but the congregation planning to build would do well to scan this decalogue.

1. It should be clearly evident on the basis of an adequate survey of the field to be served that the congregation will have prospects for future growth to at least self-supporting membership. The title to the property should be in fee simple and perfect, with no reversions or restrictions. The property on which the church is to stand should be secured to the church by deed of conveyance drawn in accordance with the laws of the state and the church.

2. The building should be constructed on an ample site, properly located for the present and future constituency.

3. The building should be well-planned in general layout with facilities to meet the needs of the anticipated congregation. It should be pleasing architecturally and solid structurally.

4. At least one-half of the funds for the completed building project should be on hand in cash or collectable pledges for projects up to thirty-five thousand dollars. For projects over thirty-five thousand, the proportionate amount of cash on hand should be increased to as much as sixty per cent for projects up to one hundred thousand. Twenty per cent should be on hand in cash, if the project is a residence for the pastor, provided the remaining indebtedness can be financed at an average interest rate of

four per cent or less. Twenty-five per cent should be on hand for remodeling or extensive repairs. A contract for the finished construction job should be available in order that the exact amount of obligation may be computed.

5. The total indebtedness should not exceed eighty to one hundred dollars per family of active membership.

6. All conditions for a valid mortgage imposed by church and state should be fully met with the trustees properly qualified and fully authorized to mortgage the property.

7. A workable program for liquidation of all indebtedness should be evidenced on the basis of payment with the shortest period possible. Five years is ideal, ten years average, but not to exceed fifteen years under any circumstances.

8. There should be an adequate paid-up insurance program—fire and wind-storm.

9. The interest rate should not be over four per cent and less if possible. Graduated or increased scales of interest payments are not approved.

10. Annual debt service charges—payments on account of principal and interest—should not exceed twenty-five per cent of the annual budget of the church raised for all purposes of its congregational life.

The church should be permitted to prepay on account of principal on any interest and/or principal-paying date. The sale of bonds should not be permitted and preference should be for first mortgage indebtedness.

Some church building committees will think this list is too rigid in its definition of successful church loan and that the old law needs tempering with the New Testament spirit of tolerance. We recall that the old law has stood the test of time and urge our church builders to measure their plans by the principles enumerated above.

VOTING RECORD AVAILABLE

Not too much can be expected from a Congress elected blindly. To help the electorate enlighten itself, the Friends Committee on National Legislation, 2111 Florida Avenue, Washington 8, D. C., has published a voting record, listing each member's vote on sixteen major issues in House and Senate. Now being printed is another record, listing most votes on draft extension and military training. Fifty thousand copies are being printed. Readers may order them from the above address.

OUTDOOR PLAYS IN DES MOINES

Des Moines Friends combined outdoor entertainment with a free-will offering program for European relief on June 28-30. Seven small boys began the fun by pantomime reproductions of Milne's "Winnie the Pooh," accompanied by readings. Eight high school boys and girls, led by an older Friend, presented a lively and convincing panel discussion on "Why Should We Feed in Europe and Asia?" A one-act comedy then demonstrated surprising ways to save for the food fund. A negro choir and the local Friends choir contributed chorus music and spirituals, with a processional under the trees, and violin and cello selections were given also by local young Friends.

Information regarding pantomime costumes, also the adapted script for the play, may be secured for any Meeting wishing to present a similar program by writing to Estelle Simms Hewson, 1347 Twenty-ninth Street, Des Moines, Iowa.

IOWA YEARLY MEETING YOUNG FRIENDS CONFERENCE

The Iowa Yearly Meeting Young Friends Conference convened at William Penn College, Oskaloosa, Iowa, July 29 to August 2, with an enrollment of one hundred and thirty-nine youths from twelve of the thirteen Quarterly Meetings. The guest speaker was Dean Gregory, pastor of the Hortonville Friends church in Western Yearly Meeting, who brought challenging, inspirational messages on the theme, "Quakers in Action," in a language understood by youth.

Daily classes were conducted as follows: "Friends' Outreach" (Missions) by Blanche Conover; "Being a Real Christian" by Wade Dillavou; "Friends' Testimonies" by Arthur Mekeel; and "The Acts of the Apostles" by Charles A. Beals. Vernard Cox, dean of boys, conducted the "high school forum," and the "college forum" was led by Versa Harvey. Paul Baiotto conducted the vesper services each evening and was responsible for other devotional meetings. Mildred Coffin Mendenhall was the dean of girls. Edward Morris, with able assistants, provided the recreation.

During the conference many boys and girls stepped forward to confess their sins and to offer their lives to God. The climax was reached in the closing camp-fire service, conducted by Vernard Cox, when nearly every young person stepped forward as an expression of his desire to live completely for God. As a result of the conference, sixteen persons testified to an acceptance of God's call to enter full-time Christian service.

APPEAL FOR INTEREST OF YOUTH

Perhaps Friends Meetings should more often use opportunities of correspondence in stirring interest among members. Here is a letter sent to younger Friends by the Haddonfield and Salem Quarterly Meeting of Ministers and Elders, Philadelphia Yearly Meeting.

Dear Friend:

This letter comes to thee—a younger Friend—as a message of loving interest and good will.

Of whatever age, whether at home or abroad, among close friends or strangers, we all have need of religious fellowship in our common service of God. This fellowship extends around the

world, being prompted by God's spirit of universal love.

As Friends, we believe that God has placed in every human heart a light, or messenger of his presence and power. This measure of light or grace is of God and not of ourselves. Consequently we ought to look to this gift within, for help, for instruction and for guidance. This light of God will never mislead or deceive anyone, but when heeded will show us the truth and will teach us how to walk in it.

Also this divine gift or treasure in the heart is never in opposition to Christ who came to earth nearly two thousand years ago, but is really and actually the same Lord Jesus Christ who, though He died on the cross for sinners, yet rose

again, and is always seeking to make us his own children and his friends. In living close to him we experience his strength.

Let us, therefore, permit Christ to reign over us and to direct our lives. Only as we do so shall we be happy. All these things are told in the Bible, the reading of which we earnestly recommend. We believe too that regular attendance at places of worship is not only our duty but should be a valued privilege.

On behalf of the Quarterly Meeting of Ministers and Elders, we remain thy friends,

HOWARD G. TAYLOR, JR.,
Riverton, N. J.

WILLIAM BACON EVANS,
Moorestown, N. J.

LOST EDEN WAITS

The clouds come over the rim of the world—
Pale Andes of the air;
In their filmy crags and canyons
The pumas of lightning lair.
The clouds come over the rim of the world
With the rainbow and the rain:
And wonder—wan within my heart—
Grows the spectrum once again.

The wind goes wandering over the world
Like a lost dog seeking his home:
He wanders east and he wanders west,
Over an alien loam.
The wind goes wandering over the world,
And his feet are fast and faster;
And my heart goes seeking with the wind,
Over the world, for the Master.

The trees come slowly out of the world—
Somnambulists of jade;
They stretch their arms in love to the sun
Through the day of a decade.
And my heart grows half arboreal
Till I and the trees are one:
I reach in spirit, as they in space,
For the Sun beyond the sun.

While I watch the trees, or go with the wind
Or the clouds where lairs the thunder,
My heart shall know—if my mind forgets—
That earth is a space of wonder.
If the heart is open, the world is wide—
Multiplex, manifold:
Lost Eden waits at the end, and we
Grow younger as we grow old.

E. MERRILL ROOT

THE HUSBANDMAN

These hills I love!
Autumnal fountains o'er them spray;
Fallen rainbows gaily play.
Or stolid summer cattle roam in quest
Of forage, through their fields of emerald rest.

These hills I love!
My heart sings for these gifts
A song that even to the heavens drifts—
To bounteous God: my heart's grave ode
That in these kindly folds is my abode.

These hills I love!
Husbandman, with ever yearning soul untired,
I toiled across the golden fields they sired,
That from this labor should my children see
The deed whose word shall on my marble be:

"These hills I loved,
Which all my life gave harvests to sustain,
Till now beneath their mantle I have lain
My happy self. O fields I've reaped and sown,
In death—as once in life—you are my own!"

FREDERICK R. BURCKHARDT

BRIGHT CLOUDS

Blown by the wind from behind the mountains,
Clouds come rolling in circles of light;
Out of the depth and out of the darkness,
How can they rise so gay and so bright?

Under my pine trees I watch them and listen,
Hoping an answer to lessen my pain:
"See, we are faith, we are hope out of darkness!—
Even so, a sad world shall be joyfull again!"

Look up, O sad world, to the image of heaven!
As out of the darkness rise circles of light,
So peace and creation shall rise in clear beauty:
Above earth's dark mountains heaven's mountains
are white.

ELEANOR WOOD WHITMAN

QUAKERDOM · AT · LARGE

Elmon and Josephine Benton and their son, of Pendle Hill, were recent visitors at the Friends Central Offices.

* * * *

The Memorial Address will be given this year at Indiana Yearly Meeting by Dewitt Foster of Carthage, Indiana.

* * * *

William and Marian Byerly, formerly stationed at the Kickapoo Mission, returned in June and are uniting in the work with Ralph and Louise Galt.

* * * *

Russell Burkett, who has been serving the pastorate at Fresno, California, has resigned to become minister of the Spiceland, Indiana, Friends Meeting.

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Lowell Cox will teach mathematics at Oakwood Friends School during the year ahead. Penelope Cox, his wife, will serve as a nurse in the Poughkeepsie hospital.

* * * *

Robert Blood, who has been serving as a secretary for the Friends Center at Seattle, Washington, will be professor of Sociology and Religion at William Penn College, beginning in September.

* * * *

Calvin Gregory has resigned as minister of the Liberty Friends Meeting in North Carolina. He will assume the pastorate of the Friends Meeting at Friendsville, Tennessee. He will also teach Bible courses in the Academy.

* * * *

Ernest and Esther Weed and their family, together with Edna Hadley, were recent visitors at the Friends Central Offices. Ernest Weed is custodian of William Penn College. They were on their way to Maine for a few weeks.

* * * *

Irene E. Hoskins, educational secretary of the Board of Missions since June, 1945, has resigned to attend the Kennedy School of Missions of the Hartford Seminary Foundation, Hartford, Connecticut. She will begin her studies this fall.

* * * *

A Vermilion Grove, Illinois, reunion was held on August 9. More than a hundred old students, alumni and friends of the old Vermilion Academy were present. Franklin and Myrtle A. Marshall of Pasadena, California, were present. Franklin Marshall was formerly a principal of the Academy.

* * * *

Friendsville Academy is excavating for two new buildings, a teachers' resi-

dence and a home for the principal. It is hoped that they will be completed by December 1. More than one hundred students are expected this year from Virginia, North Carolina, Tennessee, and Alabama.

* * * *

Franklin and Myrtle A. Marshall of Pasadena, California, were recent callers at the Friends Central Offices. They are visiting at Colorado Springs, Central City, Nebraska, High Point, North Carolina, and other Friends' centers. They will visit Khalil and Eva Rae Marshall Totah in New Jersey.

* * * *

Dorothy C. Hanson, who has been teaching in Miami University, Oxford, Ohio, has accepted a position in the speech department of Baylor University, Waco, Texas. She is the daughter of Mrs. Raymond Mendenhall. Raymond Mendenhall is chairman of the Five Years Meeting Board on Public Morals.

* * * *

Luanna J. Bowles has sailed for Japan. She will serve as a staff member of the

Civil Information and Education Section of SCAP with headquarters in Tokyo. The United States office of Education is releasing her for that work. She will spend one year in the field of Secondary Schools for Japanese girls.

* * * *

Friendsville Academy has received from Emma Kendall, former teacher of English in Pacific College and Friends University, her English library. Upon a visit to the home of Alvin and Evelyn Coate by Frank and Lillian Hayes Peters of Friendsville Academy, the Coate family gave the Academy a set of encyclopedias.

* * * *

Richard R. Newby, recently concluded his engagement in pastoral evangelism and as supply pastor at Friendsville, Tennessee. He is turning again to a general evangelism and ministry, and is available for week-ends, special and visitation evangelism and services for such periods as may be desired. His address is 1712 Eighth Street, Des Moines 14, Iowa.

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Hearings in Congress are often held at such short notice that only representatives in Washington can be heard. This was the case on July 16, when the brewers sent their employees to a hearing in the Department of Agriculture. They requested repeal of the thirty per cent cut in grain supplies for breweries. Thirty speakers from the brewery workers were on hand. The Friends Committee on National Legislation and the W. C. T. U. were the only opposition. The cut is still in effect.

NEWS OF OUR MEETINGS

Richard R. Newby has completed a successful service as pastor of the Meeting at Friendsville, Tennessee. During the past year twenty-one new members have been added. He will make his home near his son in Des Moines, Iowa.

* * * *

Orval Cox, minister of the Marshalltown, Iowa, Friends Meeting, conducted a series of meetings in the Tennessee field. On his return home he stopped in Richmond, Indiana, to meet with the Central Committee of the Five Years Meeting of which he is a member.

* * * *

The Traverse City Quarterly Meeting was held on July 28, at the Traverse City Friends church. Merle Davis gave an inspiring message on "Thy Kingdom Come" at the morning service. A pot-luck dinner was served at noon. Several visiting ministers and their families were with us. They were: Merle Davis, representing the Mission Board of the Five Years Meeting; Hiram and Myrtle Lehman of Van Wert, Ohio; Irwin and Kate Stegall of Richmond; C. O. McKean, father of the pastor, C. B. McKean.

* * * *

Forums will be resumed at the Montclair, New Jersey, Meeting, on September 8, at seven o'clock, with Wordsworth D. Williams of Millburn, New Jersey, as speaker. He is a teacher at the high school in Newark and is well prepared. A tea at 5:30 will precede the talk. These forums, conducted under the auspices of Montclair Meeting, present outstanding speakers in varied and enjoyable programs. The speaker for the next two discussions will be Seal Thompson, a former professor of Biblical history at Wellesley. The dates will be published later.

* * * *

On August 6, Friends of South China, Maine, met to express appreciation of Linwood W. Jones on his ninetieth birthday. For many years he has been the resident minister of China Monthly Meeting. The Eternal Spring is in his heart and he is a friend of those young in years. In his ministry from pulpit and in daily life, he has been a blessing. He was one of the first to sing God's praise in meet-

ings for worship and the Bible is precious to him. He is the son of Jeremiah and Mary C. Jones, who was the sister of Eli Jones, and the mission fields are almost as familiar to him as the home field.

* * * *

Members of North Columbus, Ohio, Friends Meeting met on the evening of August 18, at the home of George and Dortha Pattersen, guests being those who are leaving Columbus. Among them were Dr. and Mrs. Harlow Lindley who are to be associated with Earlham College; Carl and Irene Smucker, who are going to Bluffton; John and Arlene Kavanaugh to Philadelphia to serve in the public relations department of the Service Committee; and Dorothy Dunlap to New York, and several others who are leaving for school. On each Thursday of the month there is an all-day sewing meeting, and during the past two months twenty-eight boxes of renovated clothing have been shipped to Philadelphia.

* * * *

Winneshiek Quarterly Meeting was held at Hesper, Iowa, July 27-28, with Charles Beals bringing inspiring messages. John Baxter and family of Sawyer, Wisconsin, Meeting and Willis and Nora Craven of the Valton, Wisconsin, Meeting, with others were in helpful attendance. A car-load from Minneapolis Meeting were also present. Prayer was offered for Thomas Brown, pastor of Hesper Meeting, who was to undergo an emergency operation. The young people's meeting was conducted by John Baxter on Saturday evening. Willis Craven had charge of the preaching service on Saturday morning, and Charles Beals on Sunday. A missionary meeting was conducted by Ruth White on Sunday afternoon. Nora Craven spoke in the evening. Meals were served in the church basement, and social hours were enjoyed by all.

* * * *

Friendsville Quarterly Meeting, recently in session at Friendsville, Tennessee, was blessed by the presence of Orval and Lois Cox of Marshalltown, Iowa, who were on their way to Farrs' Chapel in Monroe County for a series of special meetings. It was also a pleasure to have Daisy and Edward Ransom present, who were on their way to Knoxville. Oak Grove, Monroe County, was favored in having Glenn Reece, superintendent of Western Yearly Meeting, for a series of meetings this summer. The people of Oak Grove Monthly Meeting have raised money for three wells, badly needed in that area. A report from Friendsville Academy shows an enrollment of one hundred and one students during the past year, fifty percent of whom were from Friends' families. The Academy buildings are being used during the summer for a Daily Bible Camp under the direction of Miss White, a field worker of

the Moody Bible Institute, with an enrollment of about sixty-five.

* * * *

Summer activities of the Gasport, New York, Meeting have been varied. Recently a picnic was held on the church lawn in honor of a visiting former pastor, G. Thomas Fattarusio. On July 14, Paul Hasel, pastor for the past two years, conducted his farewell service as he and his wife, Haven Binford Hasel, leave for work in Burma under the Baptist Mission Board. A farewell banquet was held in the church dining room following the service, appropriate gifts being presented. Farmington Quarterly Meeting was held in the newly decorated auditorium. Representatives were present from Farmington, Batavia and Collins Meetings. Elizabeth and Isaac Hazard of Union Springs; Jens and Mamie Jensen of Meadville, Pennsylvania; Charles and Ruth Perera of Scarsdale, New York, were present, the latter speaking on Saturday and Sunday services on Christian education. A Sunday school picnic was held at Krull County Park on Saturday. Some of the young people conducted the worship service on Sunday, August 11. Harlan Stenger, a former pastor, will have charge of services of the last two Sundays in August.

* * * *

Under the guidance of the Friends Meeting at Collins, New York, a service of unusual interest was conducted at the neighboring Jamaican Labor Camp on Sunday evening, August 11. About fifty Seneca Indians from the Cattaraugus Reservation shared with over one hundred Jamaican boys in a significant interracial gathering. A Jamaican boy presided and the speaking was nearly all done by Indians and Jamaicans. Each group in turn contributed in song, the Indians sang several hymns in the Seneca tongue and the Jamaican boys sang a number of their Jamaican choruses that are comparable to our southern spirituals.

A week earlier sixteen of the Jamaican young men had attended Collins Friends Meeting and had taken entire charge of the service. One of the Jamaicans, John Campbell, is a member of Highgate Friends Meeting. The religious activities at the Jamaican Labor camp are under the guidance of a committee appointed by the Buffalo and Erie County Council of Churches. Levinus K. Painter, pastor at Collins, is serving on this interdenominational committee.

* * * *

Three years ago, Laura Trachsel with her little daughter, who was compelled to leave her mission field in China because of the threat of war, became the pastor of the South Salem, Oregon, Meeting. When her husband, John Trachsel, was repatriated on the second voyage of the Gripsholm, from a Japanese concentration camp, he joined her in the work as

co-pastor. Their work has been richly blessed of the Lord, and the South Salem Meeting has deeply appreciated them. There has been the happiest of fellowship between them and the Meeting. During this time John Trachsel brought his letter of membership from the Methodist Church to the Friends, and they both have been recorded as ministers.

Early last spring John Trachsel was asked to return to China by the National Holiness Missionary Society to help explore the field in and about Tientsin, and to prepare for the return of other missionaries. As Laura Trachsel was expecting to join him this fall, she asked the Meeting to release her from the work after Yearly Meeting. Charles C. Haworth was asked to take the work for the summer, which he has done. The Meeting is now glad to announce that J. Francis Lowe, of Roseville, California, has accepted their call to serve as pastor the coming year.

* * * *

Oskaloosa Quarterly Meeting was held at New Sharon, August 3. Anna Spann presided over the meeting on Ministry and Oversight. Concern was expressed by Charles Beals over the shortage of pastors in Iowa Yearly Meeting and Friends were urged to be faithful as in-

dividuals and as groups in helping young people to find Christ and dedicate themselves to Christian service. At the eleven o'clock hour, Martha Harris, pastor for the Richland and Wilson Meetings, spoke on the theme, "The Power of the Cross." The Woman's Missionary Union presented a program on stewardship, with the New Sharon women in charge. Lorena Briggs was elected president and Esther Figgins secretary for the coming year. A summary of the year's work was presented in the afternoon, the reports showing a slight gain in membership and finances in good condition.

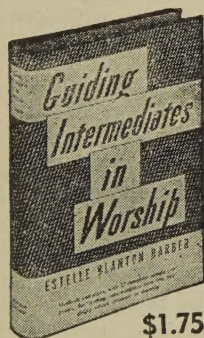
George Renaud reported having visited the DeKalb detasseling field where some hundred Jamaicans are employed, many of whom were educated in Friends' mission schools. They have attended Meetings as a result of the visit. The Clerks to serve the Meeting on Ministry and Oversight are Ada Williams and Florence Hanson, the Quarterly Meeting, George Renaud and Esther Figgins. The Young People's Rally was held at New Sharon on Sunday afternoon. John Harvey reviewed the life of St. Augustine and Grinnell young people furnished special music. They were awarded the gift of a copy of Sallman's painting of Christ for having had the largest attendance at union meetings throughout the year.

NEW FACULTY MEMBERS AT WILMINGTON

Appointment of five new members to the Wilmington College faculty and staff was announced by Dr. S. A. Watson, president. Positions in the foreign language, home economics, physical education, and English departments have been filled and a dean of women and a college nurse appointed, he said.

Dr. Daniel Farbal, a native of Spain, has been selected to head the department of modern languages. Ruth Dix Barker will teach home economics at the college during the coming school year, while Mrs. Walter Channel, head of the department, is on her sabbatical leave. Blanch D. McNemar, Lebanon, has been appointed dean of women and assistant professor of English. Emma Lou Howard, Kitts Hill, also a Wilmington College graduate, has been employed as instructor in physical education for the coming year. Elizabeth Kinzig, professor of physical education for women, has been granted a leave of absence for one year. Anna Hoak, of Waynesville, has been appointed college nurse.

He who is strong in his own conviction is rarely angered by opposition.



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CHRISTIAN EDUCATION AFFAIRS

(Continued from last issue)

North Carolina Yearly Meeting Board of Religious Education has had cards printed to distribute among Yearly Meeting families, giving five aims to encourage creative devotional practices in the home. This need arose out of a deep concern of the Board that Friends' families be encouraged to carry on some form of family devotions, and it is hoped that much good will result from their use.

* * * *

The Young Friends Conference of Western Yearly Meeting was held at Quaker Haven, July 8-12, with one hundred and seventy campers and leaders registered. It was planned that more young people should participate in the leadership and a young Friend was selected to act as chairman of the camp committee for the coming year. Evidence of new interest in young Friends' work was seen as young people gave themselves to Christ and the church.

* * * *

A series of three leadership training conferences was held last fall in North Carolina Yearly Meeting at Greensboro, Mt. Airy, and Goldsboro. These conferences grew out of a concern for more and better-trained leaders in each local Meeting. Lillian W. Shepard of the Five Years Meeting Board was present and the success met was due largely to her helpful contributions. The Yearly Meeting Board is planning to sponsor more such conferences this fall and hope to reach more local Meetings.

* * * *

The regular meeting of the Board on Christian Education of New York Yearly Meeting, held at Keuka Park, was fortunate in having two guests present. Nellie H. Markle of the Five Years Meeting Board brought greetings and spoke briefly of the relationship that the Five Years Meeting Board bears to the Yearly Meeting Board and local Meetings. Mary Esther McWhirter, the children's worker for the New York State Council of Churches, spoke helpfully in the Board meeting. She had on display much helpful material that is available through the State Council offices.

* * * *

A most interesting and worth while project was carried out last fall in Deep River Quarter, North Carolina, when six Meetings combined to hold a leadership training school, on six different evenings, over a period of three weeks at High Point meetinghouse. Classes were offered for workers with adults, young people, and children. For those doing the required work, credits were given under the plan of the International Council of Re-

ligious Education. Due to its success, a similar effort will be made this October.

A one-day leadership training conference for Sunday school superintendents for Wilmington Yearly Meeting was held with Raymond Chapman of Xenia, Ohio, presiding, and thirty persons attending. It took the form of a clinic, a brief talk being followed by a period of discussion. This particular conference was a continuation of the plan of having some special leadership training program each year. A conference on Christian Home Life was held with Walter Berry acting as leader. The problem of supplementing the work of the Sunday school was considered, and a special committee was appointed to continue this investigation.

* * * *

It is anticipated that Christian education will be the theme of the two Quarterly Meetings in the fall in Baltimore Yearly Meeting. It is planned to use the theme adopted by the Five Years Meeting Board and the local Meetings will be urged to observe Christian Education Week, September 29—October 6, as well as the other special weeks later in the year.

* * * *

Several Meetings of Western Yearly Meeting have conducted Daily Vacation Bible Schools. There appears to be an increased interest in this work from the reports which have come in. Schools have been conducted in Georgetown, Union Street in Kokomo, Ridgefarm, Sheridan, Westfield, Horton, Eagle Creek, Throntown, West Middleton, and Russiaville. Others were undoubtedly held which were not reported.

ON THE HORIZON

Celibacy for women ministers? The Methodist Church in Great Britain is apparently moving toward the ordination of women as ministers. According to the present plan, a woman minister would resign if she should marry.

* * * *

The Church of the United Brethren and the Evangelical Church are well on their way toward union. Both denominations have voted approval. The uniting conferences will be held in November of this year.

* * * *

When Dr. Louie D. Newton, president of the Southern Baptist Convention, makes his scheduled visit to Russia soon, he will present Premier Stalin with a specially printed Bible. It will be inscribed "From one Georgian to another"—Stalin having been born in the section of the Soviet Union known as Georgia.

* * * *

One hundred thousand dollars will be raised in America, under the auspices of

the Foreign Missions Conference, to supplement the salaries of Japanese ministers in the United Church of Japan. These ministers have to depend on extra work to make a living. This will allow them to devote full time to ministerial service.

* * * *

Pope Pius XII appealed for clemency on behalf of a Nazi gauliter although he had been a vigorous enemy of the Catholic church. Why? This particular Nazi, Arthur Greiser, had appealed to the church before his execution and the Pope responded because of "the example of his divine Master, who, when crucified, prayed for his crucifiers."

* * * *

A gold lacquer box—a gift from the Empress of Japan to the church women of America—will be officially presented to the United Council of Church Women next fall by the Rev. Mrs. Tamaki Uemura, woman minister of the Kashiwagi Presbyterian Church in Tokyo and the first Japanese civilian to enter the United States after the war.

* * * *

Selective Service has formulated a new plan for the release of conscientious objectors. Those having twenty-two months of service by the end of July, and all fathers, will be released. In September, men who have completed twenty months of service will be released. After October 1, men will be eligible to apply for discharge upon completion of eighteen months service.

* * * *

An Arab mission has arrived in Rome to urge Pope Pius XII's intervention in disputes between Arabs and Jews in Palestine and to help prevent the arrival of another one hundred thousand Jews in the Holy Land. Before seeking an audience with the Pontiff, the group expects to interview high Vatican officials who are regarded as experts on the situation in Palestine.

* * * *

A national conference of young churchmen has been called by the Federal Council and the International Council of Religious Education with the cooperation of the National Council of the YMCA to mobilize and train young men in local churches over the country for more effective Christian leadership. It will be held in Lakeside, Ohio, September 3-6. This is in line with the effort to capture returned service men and women and others for church leadership.

* * * *

Three American churchmen arrived in Warsaw with relief funds totalling forty thousand dollars. They were Dr. George Mecklenburg, pastor of Wesley Methodist Church, Minneapolis, Dr. Dana Dawson, pastor of the Methodist church of Shreve-

port, Louisiana, and Dr. Robert Montgomery, president of Muskingum College, New Concord, Ohio. A total of two hundred thousand dollars will be sent to Europe from America for the relief of Polish and Prussian Lutherans.

* * * *

Dr. Martin Niemoeller, vice-chairman of the Evangelical Church of Germany, will visit the United States late in November. His visit will be sponsored jointly by the American Section of the Lutheran World Convention, the Federal Council, and the Evangelical and Reformed Church. He is scheduled to address the Federal Council's biennial meeting at Seattle, Washington, next December 4 to 6, after which he will fill speaking engagements in leading cities throughout the country. He will be accompanied by Mrs. Niemoeller.

* * * *

Approximately four hundred Christian missionaries returning to fields in China and the Philippines expect to sail from San Francisco on August 28, in the largest mass movement of mission personnel in foreign mission history. The four hundred represent the vanguard of some eight thousand Protestant missionaries who will return to fields in various countries in East Asia and the Pacific Islands as rapidly as their employing mission boards in the United States and Canada can clear passports and passage, and supplies for their maintenance and the rehabilitation of their mission stations.

* * * *

The third biennial Assembly of the United Council of Church Women will be held in Grand Rapids, Michigan, from November 11 to 15, according to announcement made by Mrs. Harper Sibley, President, and Mrs. Ruth Mougey Worrell, Executive Secretary. Two thousand women, representing sixty-eight Protestant denominations included in the Council's membership, are expected to attend. Representatives from fourteen countries have accepted invitations to attend, and others are expected. Delegates now registered are from Wales, England, Holland, Italy, Belgium, Puerto Rico, Cuba, Chile, Japan, China, India, Philippines, Canada, and probably Korea.

* * * *

Launching of a World Quaker Quarterly Review was approved at Guilford College, North Carolina, at the semi-annual meeting of the American Section of the Friends World Committee for Consultation. The proposed quarterly will be published in the United States and edited under the supervision of a board representing all sections of world-wide Quakerdom. It will feature articles on the Quaker attitude toward racial and industrial relations, trends in Quaker education, and the peace testimony of the Society of Friends. The Committee also

discussed plans for a meeting of the entire Friends World Committee to be held in the United States in 1947, and the possibility of a Quaker World Conference in 1949 or 1950 to celebrate the tercentenary of the founding of the Society of Friends.

Religious News Service

DEATHS

JACKSON—Lida A. Jackson on July 11, at Newberg, Oregon, aged ninety-two years. She was the daughter of Oliver and Martha Canaday of Indiana, a birthright Friend, and was united in marriage with Charles Wesley Jackson. Surviving are a daughter, Ruth Walker of Newberg; seven grandchildren, eight great grandchildren; two sisters, Margaret Smith of Marion and Sadie Thomas of Bloomington, Indiana; and a brother, William Canaday of Marion. Services were conducted with William F. Pribenow and Carl Miller officiating.

CHAPPELL—Gurney Chappell at his home near Lafayette, on July 24, aged eighty years. He was born near Carthage, Indiana, the son of John J. and Eliza Ann Chappell. He was an active member of the Farmers Institute Friends Church. Surviving are the widow, Elizabeth W. Chappell, and one son, Charles G. Chappell of Lafayette.

FREEMAN—Joshua B. Freeman, aged eighty-nine years, at his home near Greentown, Indiana, on July 13. As long as health permitted he was an active member in the New Salem Monthly Meeting. Over forty years of his life were given to teaching. Three children survive — Elta Rosenheimer, Minnie Freeman, and Rolla Freeman, seven

grandchildren, fourteen great grandchildren, one sister, Anna Garretson of Fairmount, Indiana. John R. Walter of Farmland conducted the services.

COOK—George P. Cook on June 30, at his home near Darlington, Maryland, aged ninety-one years. The son of Joel and Martha Pearson Cook, he was a birthright member of the Society of Friends and an earnest member of Deer Creek Monthly Meeting. He is survived by one sister, Sarah P. Cook of Darlington, Maryland; and by one brother, Charles G. Cook of Brooklyn, New York.

SOCIAL SERVICE OPPORTUNITY

White's Institute of Wabash, Indiana, has openings for an assistant house mother for latter teen age girls, and a bookkeeper, preferably with stenographic ability. Communicate with superintendent, Parvin W. Bond.

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For catalogue, address:

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, 10:30 Unified Service. In September (2nd Sunday) we shall return to our regular morning worship time at 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday from 6 to 8:30 p. m. in the new Fellowship House at 1462 Independence Avenue, Telephone HA 8328. Visiting friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a. m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 5 through September, each Sunday at 11:00 a. m. All Welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone Sunset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

SHREWSBURY, NEW JERSEY

Friends' meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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